PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JUNE 28, 1961

Please the Lord

George E. Failing

LIFE would be much more simple, happy and useful, if I would seek to please the Lord.

I speak not of commandments. There are commandments, of course. To the sinner the commandment comes, *This is the work of God, that ye believe on him whom he hath sent.* To the Christian comes this word, *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

Commandments are basic to Christian living because God is the author of laws and limits. And commandments mark limits drawn by the God of wisdom and love. *And the Lord commanded us to do all these statutes . . . for our good always.*

But commandments are but the shorelines of vast continents of delight in God. Within the boundaries of God's laws are vast possibilities of pleasing God. Of course Jesus always obeyed His Father but He did much more: *I do always those things that please him.* The believer who delights in God will receive the desires of his heart (his own desires, because they are God's).

What a testimony it is to have God say, as He did of Enoch, *he pleased God.* In Abraham's prompt and unrepining obedience to God by offering Isaac, he pleased God. It was because of close friendship that God felt He must reveal His plans to Abraham (Genesis 18:17, 18). And it is ever true that *the secret of the Lord is with them that fear him.*

Perhaps most amazing of all is that promise, *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* Certainly the soft answer turns away wrath but, even more important, God quiets the wrath of men against those who delight in Him and in His ways. Only the utter believer can say with joy that God's ways are ways of pleasantness, and all His paths are peace.

No greater joy can come to me than to hear the Lord say (because I have tried to please Him), This is my son in whom I am well pleased. And is this not precisely what is meant by the statement that David was a man after God's own heart (Acts 13:22)?

John 6:29; I John 5:3; Deuteronomy 6:24; John 8:29; Hebrews 11:5; Psalm 25:14; Proverbs 16:7,

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Guest Editorials

Lord of the Nations

DOMINION DAY—JULY 1
INDEPENDENCE DAY—JULY 4

Lord, while for all mankind we pray
Of every clime and coast,
Oh hear us for our native land,
The land we love the most.
Oh guard our shores from every foe;
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.
Unite us in the sacred love
Of knowledge, truth and Thee;
And let our hills and valleys shout
The songs of liberty.
Lord of the nations, thus to Thee
Our country we commend;
Be Thou her refuge and her trust,
Her everlasting Friend. Amen.

—J. R. WREFORD

July 4 America

AMERICA is not a way of worship, but a place of worship. Americans, when they were obedient to the laws of God, led the world. Now look who's leading. Lacking any dynamic purpose we are outdistanced by heathen hordes who have nothing but purpose. We have the strongest guns; they have the strongest goals. In a lifetime, a third of the world has been conquered because what we have in our hands is no match for what they have in their hearts.

That's why I'm not sure the United States will survive. It could. But it would have to get back on the track. We would, individually and collectively, have to turn aside from compromise and stop expecting laws piled upon laws to provide salvation by legislation. We would have to revert to the basic Ten.

Every God-fearing patriot would have to fear God again—get off his dead-center, and stand up and be counted. With such men to show the way, God will again lead America, and America will again lead the world . . to new heights. *All other directions are down.*

—PAUL HARVEY, *Syndicated column*

Story of a Boat

THE STORY of this boat has just begun, but we hope that it may have an illustrious career. It is a jet propelled six-passenger craft 19 feet long, with a 185-horsepower engine and a canvas top. It works on a jet principle, taking in water and ejecting it, with a top speed of about 15 mph. For several months it sat on the United States embassy lawn in Moscow, for former president Eisenhower planned to present it to Premier Khrushchev, before canceling his trip to Moscow last May.

The West Allis United Presbyterian Church of Milwaukee, Wisconsin, has purchased the boat from its Indianapolis manufacturer for the wholesale price of $3,200, and it is now on tour in this country. Soon it will be on its way to Ethiopia, to be used by Dr. Donald McClure, well-known to many of our people as a former U.P. missionary in the Sudan.

Emperor Haile Selassie has given the United Presbyterian Church permission to send missionaries to a part of western Ethiopia previously closed even to tourists. The only way to get to the mission is on the Gila river during the rainy season, and even then the river is only a few inches deep. Dr. McClure, selected to head this mission, pointed out that this boat would be useful because it could operate on water only two or three inches deep. In due time it will be shipped to Port Sudan on the Red Sea, then by rail to Khartoum in the Sudan, and from there it will be piloted up the Nile and into the Gila river.

Quite a story for a boat! Planned for Khrushchev, it will be in the providence of God carrying the Gospel to unreached tribes in the heart of Africa! Other boats are there also, plying the Nile and its tributaries in the Sudan, on which our own Reformed Church missionaries travel to bring the message of redemption in Christ Jesus to the unreached tribes of that great interior land. May all of those boats have illustrious careers in the service of the Saviour!—LOUIS H. BENES IN *The Church Herald*

General Superintendent Phaup Honored

In recognition of his devoted and outstanding service to The Wesleyan Methodist Church for many years, Houghton College conferred upon the Reverend B. H. Phaup the degree of Doctor of Divinity during commencement exercises on June 12, 1961.

Dr. Phaup presented the Baccalaureate sermon on Sunday morning June 11 from the subject, "Life's Proper Measurement." Mrs. Phaup and Gary accompanied General Superintendent Phaup to Houghton. THE WESLEYAN METHODIST joins his many friends in congratulating Dr. Phaup on this well-earned honor.

—*George E. Failing, Editor*

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I Was Reading...

by the Editor

● that the film strip "How Our Bible Came To Us," produced for use of the churches by the American Bible Society, received a Blue Medal Award at the American Film Festival in New York City on April 21. It shared honors with "Learning from the Stories of Jesus," produced by Eye Gate House, Incorporated, as the outstanding film strip of the year. These and other helpful teaching aids may be obtained from the American Bible Society, 450 Park Avenue, New York 22, New York. Descriptive folders will be sent free upon request.

● an arresting editorial in the *Free Methodist* of May 2 under the caption "Our Master Motive" Dr. Gregory observes: "The dip of the ground decides which way the water will run. Life's tendencies are prophecies of its attainments. . . . Every life has a master motive, a dominant tendency, and that it is which determines both where it will arrive and what will be its character on the way. . . . There is a striking passage in Maeterlinck's 'Wisdom and Destiny' which is worth pondering. 'Let us always remember that nothing befalls us that is not of the nature of ourselves. . . . Whether you climb up the mountain or go down the hill to the valley, whether you journey to the end of the world or merely walk around your house, none but yourself shall meet you on the highway of fate. If Judas goes forth tonight, it is towards Judas his steps will tend, nor will chance for betrayal be lacking. . . . Our adventures hover around us like bees round the hive when preparing to swarm. They wait until the mother-idea has at last come forth from our soul and no sooner has she appeared, than they all come rushing towards her. Be false and falsehoods will haste to you; love and adventures will flock to you throbbing with love. They seem to be all on the watch for the signal we hoist from within.' "

● in the May 5 issue of *The Church Herald* that "North America's population explosion will require from 30,000 to 40,000 more Protestant ministers by 1975 than the seminaries in the U. S. and Canada normally produce. Dean Liston Pope of Yale says that Census Bureau estimates of a U. S. population of 200 million by 1975 mean that the nation may need 50,000 new churches to handle an expected Protestant membership growth of between 15 and 20 million. Some 20,000 divinity students are enrolled this year, a drop of 1000 from the peak year of 1959-1960. . . . How many young people have gone forth from your congregation into full-time Christian service, as ministers of congregations, teachers in Christian institutions, missionary evangelists, doctors and nurses and teachers and missionary workers abroad or at home, and similar vocations?"

● a rather amazing statement in *The Christian* of May 7. Chester A. Sillars states that "there are three Biblical accounts of creation. They have one basic truth. It is, "in the beginning God created." Genesis 1:1 gives the first creation story in some detail. Genesis 2:4 introduces some further thought on the matter. Our churches find the ac-

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J. F. SIMPSON
Rapid City, South Dakota

The Sin of Containment

THEREFORE they that were scattered abroad, went every where preaching the word" (Acts 8:4).

Some times God permits the ideal situations of life to be changed so that the church is thrust out to touch the needy.

Pentecost with its fullness and power had come. The mother church at Jerusalem were happy to contain, to keep for themselves, this great blessing and fellowship.

They were having a wonderful time among themselves breaking bread and in fellowship from house to house. This was heaven on earth—a most wonderful experience to them. But the great commission was being forgotten. Christ intended Christian fellowship to cover a much larger scope than just a few homes and villages. He had planned that the church should have a part in sharing the Message of Hope with many people and many lands.

The sin of containment is a subtle sin. It causes one to lose sight of those who have never heard this glorious message and it brings death to those who forget.

Sometimes it takes bitter medicine to cure a stubborn disease. God in His love permitted a great persecution to come to the Jerusalem church which would help to cure them of their virus. They were scattered abroad and went everywhere. They carried the glorious gospel with them and shared it to many hearts and communities. A rich harvest followed.

In these last days God, by gentle persuasion of the Spirit's call, is seeking to get the church to go everywhere and bear the message to those in need, and to share their material wealth and help answer the cry of Christ when He said: "Other sheep I have which are not of this fold, them also I must bring. . . . There shall be one fold and one shepherd" (John 10:16).

If God's gentle persuasion fails today, He may stir up our beautiful nest by painful providences until, like the Hebrews in Egypt who had the best of the land, the church will pray for an open door to escape the things which are coming upon the earth. But in such escape, many will go empty handed, as those who fled from Seoul when the hordes of Communists took the city; their treasures and friends were left behind. Just so will the heathen be left behind whom we have failed to reach.

What will the answer be when the Judge of all the earth calls for a report of our stewardship? A quick glance finds our treasures in the hands of the enemy. Once they were consecrated to God, but we held them too long and became cursed with the spirit of containment; we could not afford to share them, we thought. Now the battle is lost. Our opportunity is gone, the heathen are lost and we are speechless before the Judge.

This sounds like a horrible dream, as when one awakens and says, "Thank God, this was just a dream." But it is a warning.

May the church awake to what will happen if we continue to sleep and forget God's claims which are upon us in this eleventh hour.

Report of GENERAL EDITOR to

Board of Administration, June 1961

MEN are perishing today for a fresh, crisp statement of truth as it is honestly seen. No Christian ought to claim infallibility either in the perception or proclamation of such truth. But every Christian must be free to perceive and proclaim the truth as he sees, providing he speaks reverently before God and respectfully before men. He can afford to be mistaken if he is honest enough to admit error; he cannot afford to pose as a neutral in a world at war with Jesus Christ! And if THE WESLEYAN METHODIST or any Christian publication does not face up to this in the light of the New Testament, men with convictions—whether right or wrong—will dominate the market of human thought and action.

This day strongly challenges the church of Jesus Christ. A distinguished leader in the Church of Scotland has declared that no person born since the outbreak of World War I has witnessed a widespread revival of Pentecostal power. The age seems to be waiting —waiting for the word that captures the will. James Burns in his important book *Revivals, Their Laws and Leaders* (Baker, 1960 reprint) has rightly observed that "certain truths emerge in certain epochs; they gain a ready acceptance because the minds of men are ready to receive them; they suit the conditions of the times. These are truths for the times, but they are not, as they are originally stated, truths for all times. Sooner or later they lose their efficacy, because they are lifted out of touch with the wider range of divine revelation, and because the old order changes and truths have to be restated for every age."

If Wesleyan Methodism would serve the present age, she must seek afresh God's emphasis for this era, His word for this decade. This emphasis is not "past finding out," but it will not be discovered by undisciplined or unconsecrated men. God reveals His secrets only to those willing to patiently and painstakingly search them out. An age of ease does not make the task easy. At the moment, it must be admitted that the gospel of Karl Marx seems more powerful than the gospel of Jesus Christ. No gospel has power, however, except it be preached and lived by men who have sworn to live and die by it. The Editor joins his brethren throughout Wesleyan Methodism in a relentless sacrificial search for the truth for our day. It will be found in the Word. May He guide us to it.

Circulation

By actual count, the circulation of THE WESLEYAN METHODIST has increased by 1216 in the past two years. Subscriptions increased 492 this past year in spite of a price increase in the magazine. To put it another way, about $6,000 more in subscription money has been received this year over the year past. For this modest gain we are grateful.

These figures are not mere statistics; they represent people, some of whom the Editor has come to know by correspondence. Readers, Wesleyan and non-Wesleyan, have felt free to express themselves. Most of them have warmly appreciated our periodical; one Nazarene lady sends three gift subscriptions to her friends. Even the critical letters, greatly in the minority, have proved to be helpful.

Statistics

Worldwide figures on Wesleyan Methodism may be summarized as follows: 1202 organized churches in 32 organized (and 5 unorganized) conferences; 44,608 full members and 54,591 in total membership. Sunday-school enrollment stands at 136,483.

Statistical changes over 1959 figures are slight. While gaining 10 churches we gained only 18 full members and less than 500 in total membership (at home). Average attendance in Sunday school dropped almost a thousand, but pastors' salaries were modestly increased. A very substantial gain in General Budget Raised may be noted, from $466,000 in 1959 to $543,000 in 1960. Receipts for all purposes remained practically unchanged.

Church Membership

Measuring our membership is a tempting pastime. But can we safely discard measurements, whether in members or finance? The simple fact is that The Wesleyan Methodist Church is not showing vigorous growth.

The strong interest of many Wesleyan Methodists in the vigorous growth of our Church was evidenced in the letters received following publication of the editorial, "Stunted? Why?" These letters offer some very helpful suggestions which might profitably be studied and acted upon.

Perhaps it is not wise to think merely in terms of rejuvenating a denomination, even one so dear to us as our own. It may be better to think more largely in terms of building Christ's church. It is possible that we might be moved by selfish aims in advancing Wesleyan Methodism. If we seek rather to gain new converts to Christ and to edify those already His, we shall both honor Christ and revive the Church.

Several suggestions may be permitted.

First, Wesleyan Methodists should be challenged to hold their children in the Church. Perhaps we have carelessly spoken about those who teach their children to be Christian rather than getting them saved. We need to recognize, however, that there is at least as much teaching as crisis involved in a child's conversion. And continuing spiritual life is much more dependent on proper instruction and example than upon crisis.

The fact is, we are doing very poorly in saving our children for the Church. Analyzing with some care the present membership of one of our churches, it seemed that Wesleyan parents had lost at least 50 per cent of their children to other denominations, or worse, to a life of sin. By their official estimate, a sister holiness Church today would number more than a million, had members saved all their children to the Church. Wesleyan Methodism should be much larger.

One of the key elements here must be the early training and use of our new converts. Orange Scott was appointed a class leader six months after his conversion at 20, and a year later began a full-time pastoral ministry.

Second, we may well re-emphasize evangelism. Many denominations have lost both the message and power of God's regenerating grace. Some Wesleyan Methodist churches have few accessions by profession of faith. Others are proving that God's saving grace is now equal to its ancient power: "the Blood has never lost its power."

We may profitably remind ourselves that an overexpenditure of zeal in ref-

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A Free State Must Allow Its Citizens To Remain Free

NELLIE K. WADHAMS

LIBERTY and ONIONS

EVENTS beyond our calculations sent Erland to the New Hampshire legislature!

The ordinary citizen does not usually think of going to the legislature. By the term "ordinary citizen" I mean the man or woman who, like us, hasn't the means to indulge in the least luxury, but expects to close the year's ledger out of the red by a close squeak, God and the health of the family permitting. Whether we admit it or not, Americans are prone to judge the worth of a man by his income. Skill in getting and spending money is to us a sign of ability and respectability. The ordinary citizen, scraping pennies, is too often not considered wise enough to go to the state legislature to squander millions or to Congress to squander billions.

The ordinary citizen reasons that admission into this legislative Valhalla is not for him. He figures it is necessary for him to leave such matters to the professional and the subsidized. Take his car as an illustration. It is just a jitney, or if he is a farmer, a shabby station wagon or pickup. Does he figure he can uphold the dignity of the commonwealth parking this equipage at the curb at the State House?

Yet, why not? Certainly in a republic, legistators should be chosen for their familiarity with the hard facts of living, and for their understanding and judgment. It cannot be reasoned justly that such attributes belong exclusively to those on whom the economic pressure is least; to those who find the struggle for survival easiest. And certainly there are enough citizens of our kind to call, in all fairness, for representation.

IN 1944 the day before filing for candidates to "the General Court" closed, a town official sent word to my husband. No one had filed for representative. Would he care to run for the office? We debated the matter, Erl and I. It meant a radical change in our plans. Erl and Sherman had intended to cut pulpwood all winter. But we were genuinely interested in the opportunity and willing to sacrifice. Some very important issues were coming up—important to the town as well as the state. *Could* we do it? We began to add up the figures.

The makers of the Constitution . . . sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the Government, the right to be let alone—the most comprehensive of rights and the right most valued by civilized men.

Justice Louis D. Brandeis, Olmstead v. U. S., 1928

MEMBERS of the New Hampshire House of Representatives are limited to a monetary reimbursement of $200 for a four to seven month's session, plus mileage; for special sessions, $3.00 a day for 15 days, and traveling expenses.

Erl's transportation would add up to a three mile walk, six miles by taxi, twelve by bus, and thirty by train. The transportation money would be adequate; for while taxi travel would cost more than ten cents a mile, bus and train would cost less. Ten cents a mile for one round trip a week would cover it. One round trip a week meant a room in the capitol city. But not at three dollars *a day!* That would be out of the question. There was the Y.M.C.A. which charged three dollars and a half *a week.* We figured the probable length of the session. The $200 would last five months if food could be managed on six dollars and a half a week. Erl agreed that he might have to tighten his belt. Still by being exceeding penurious, we believed it could be done. That is, if nothing went wrong.

As for things at home, there was Sherman, seventeen, but better than any hired man. With a weekend checkup, he would be adequate to all emergencies we knew. Could we spare the income the pulpwood and the sugar bush would have brought us? We figured again. Yes, with luck, we could break even. But God help us if anybody got sick; that was a chance we would have to take.

After November 7 we conceded ourselves the election.

THE MATTER of suitable clothing for Erl's new venture devolved upon me. In war times, old clothing is not to be despised. This was a lucky break for us because my husband's best suit was the one he was married in nearly twenty-five years before. It wasn't as shabby as it sounds.

The day arrived when "our representative" waded out of the snow-blocked lane and walked to the village, a large suitcase in one hand, an overnight bag in the other. I sent him off to Concord much as some maternal ancestor might have sent her husband off to that other Concord to do battle in equally parlous times. I gave him one last bit of advice:

"Behold," I said, "I send you forth as a lamb among wolves. Be, therefore, as wise as a serpent and as harmless as a dove."

The world, the flesh, and the devil are very much in evidence in any body made up largely of professional politicians. Erland had expected that. What pleased him was to discover what is too often forgotten, that there is also an intelligent and conscientious group whose sole desire is to serve.

Erl wasn't the only member of the General Court who was looking for values in food. One day while waiting for a seat in a diner in the capitol city, Erl was approached by another legislator who queried:

"What on earth are you doing here?"

"Economy administration," answered Erl.

"Me too," laughed his colleague.

There came a day when Erl had occasion to speak on the subject of the encroachments of statism on liberty in our society. He said:

"It is just possible that there may be one or two here today who will remember that some twelve years ago I appeared before a certain committee in this State House. [Mr. Wadhams is here referring to a visit during the depth of the depression, when a band of citizens went to the State Capitol to protest the plans then being developed to "help" them.] I didn't come as a member of the legislature then. I came with no authority, no backing

Reprinted by permission from "Ideas on Liberty," September 1955.

Liberty and Onions

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beyond the somewhat skeptical good wishes of a handful of neighbors. That committee probably felt that I came as a habitant with spruce needles in his hair, and they might have been right; they may have been right literally. I felt that I came as a hunted animal fighting for existence. I had just passed through a period of what might fairly be called hard luck, which had destroyed much of the background of my previous life.

Rebuilding under difficulties, I came face to face with a new philosophy—not mine, but the state's. Society, backed by political power, had judged that, because my standard of living had fallen below a certain level. I had been cast up on the beach and was a fit subject for salvage. I had other ideas. So I found myself fighting the state for the privilege of keeping myself from being a burden on the taxpayers of the state. Being neither totally ignorant of history nor totally devoid of imagination, I got a small foretaste of what the submerged minority in Germany must have felt in recent years. And I'll be perfectly frank with you; when I consider some of the measures passed by this General Court—and when I consider some of the measures that were rejected but which I know and you know will come back again and again—and again—until in an unguarded moment, they slip through—when I think of these things, I don't feel much different now."

When Erland told me what he had said before the legislature, my mind went back to the day in 1933 when an agent of the government, making a survey, came to our house.

Somehow, for all our hard luck, I had always felt rich. How could anybody be poor who owned land—even a once abandoned farm that was supposed to be marginal? I suppose I had been all wrong. I suppose I should have been comparing myself all these years with my plutocratic sister who was able to sport diamonds and go nightclubbing. But I had always compared my lot with that of my Chinese sister halfway around the world; thinking of her as I read in Earnest's geography how every little twig had to go to make her fire, how every atom of animal droppings along the wayside had to be raked up to help the night soil fertilize her garden; thinking of her as I read in the newspapers of famines and floods and warfare, of dropped bombs, of cholera and plague. After thinking of her, I had felt positively rich with our big woodpile in the back yard, enough to last till next winter when more could be cut in the wood lot; with soil fertile enough for our purposes so long as we kept cows and handled barn-yard dressing; and didn't get the "get-rich-bug" and skin the land. Up here on our placid hillside where floods never came, nor famine, nor bloodshed, I had always looked out on a peaceful and beautiful world, and felt serenely rich.

Now I had been made to see myself as I had been revealed by scientific research, without bathrooms, without running water, gas, electricity, paint; without grapefruit or salmon, and at the moment, without milk, eggs, butter, beef. With nothing but potatoes, onions, salt pork, and dry beans. Poor indeed!

But, however the researchers' probing microscope could delineate my material condition, it could not pin down my mood; for it changed after a bit, to something akin to hilarity.

It was with grim good humor that I saw my compass needle swing back to its old true north and the reaffirmation that there was more to life than eating and drinking and having things. Life was a matter of spirit as well as body, however it may have been changed by steam heat, plumbing, new cars, and fruits out of season. What was it that had made life worthwhile through all the years of struggling with Fate on an abandoned farm, trying to transform milk and potatoes and salt pork and onions into the glowing cheeks and fun of youth, the placid and serene satisfactions of conservative middle age? It was the zest of battle that had led us on—the struggle for supremacy over the forces of Nature. What would life be if we had nothing to work for, nothing to plan for, nothing to figure on, nothing to sweat over? If someone else took all the stress and strain away, would not the joy of achievement go with it? It wasn't a matter of bathrooms and gas and paint after all.

I saw myself in clearer vision and my convictions in sharper perspective. A paternalistic government had reached out its hand and tried to take all responsibility away from me. It had tried to persuade me to surrender all the zest of battle, all the glory of conquest, for the sake of material ease. But I wasn't going to be fooled. I wasn't going to let my rugged, philosophical husband be changed into a robot.

I jumped to my feet, stirred up a fire in the kitchen stove, and started to work getting supper. Onion soup, upside-down apple pudding, maple syrup trimming, and the last bottle of tomato cocktail in the cellar. They came in for supper, faces glowing with health, cheeks whipped pink by the wind, and eyes brightened by the fresh air. With appetites born of outdoor work and play, they attacked the soup and called it good.

As they ate, I told them about my thoughts of the afternoon—about individual freedom and individual responsibility, about limited government versus paternalism, about the real meaning of freedom of choice. Finally, waxing more eloquent as my enthusiasm grew, I ended my monologue with what almost amounted to a toast: If I had to choose between eating soup made of onions and potatoes and plain salt pork, nothing else, three times a day, 365 days in a year for the rest of my natural born life, or having government agents coming into my kitchen to sit around filling out forms in the name of deluded paternalism, I know which I'd choose. *Liberty And Onions!*"

The Stars and Stripes

The stripes upon our Nation's flag,
Which alternate in red and white,
Do represent the colonies,
Which bore the brunt of freedom's fight.

The red for blood which settlers shed,
And white for righteousness so grand;
Remind us of the sacrifice
Our fathers made to found our land.

The stars for states of forty-eight,
And then the adding of two more;
Do tell of unity and strength,
That can be ours from shore to shore.

And as the stars are on the blue,
May all the states have faith in God,
Who reigns in heaven's blue above,
With love and His own chast'ning rod.

The stripes of settlers' sacrifice,
And stars of states' united stand,
Must have their power from the Lord;
And be upheld by His great Hand.

Hattie Laughbaum

E. W. LAWRENCE
London, England

JAMES HUDSON TAYLOR

The Man Who Believed God

THE SAVIOUR'S dying words, "It is finished," and the realization that it meant the work of his soul's salvation was completed on the Cross, so that nothing he ever did could merit it, was the means whereby the Spirit of God led Hudson Taylor into the blessing of regeneration. He was but seventeen years of age at the time. His mother, and sister, Amelia, had both been praying for him for a long time.

He knew it not at the time, but there was a greater blessing in store for him, the blessing of entire santification, though twenty years were to elapse before he entered into conscious possession of the blessing. That he was by then a well seasoned missionary leader and had spent many years on the field—inland China—is a fact we must bear in mind as we study his search for the greater blessing.

From the beginning of 1869 he became greatly dissatisfied with his spiritual life. He was oppressed by a sense of failure, and felt he was living far below the standard that God had laid out for him. "I cannot tell you how buffeted I am sometimes by temptation," he said, in a letter to his parents, written from China. "I never knew how bad a heart I had. Yet I do know that I love God and love His work and desire to serve Him only in all things. . . ."

"Often I am tempted to think that one so full of sin cannot be a child of God at all." He followed that with a request for prayer. "Pray that the Lord will keep me from sin, will sanctify me wholly, will use me more largely in His service."

That God took him at his word, met his need, then as a servant used him to open up inland China to the Gospel, we shall see in due course.

Conscious of defeat, young Taylor sought by a more diligent reading of the Scriptures to subdue the warfare he felt within. He did not have much success.

He wrote to his sister again in October that year. He told her he'd been greatly exercised for eight or so weeks and felt the need, both for himself and for the mission, of "more holiness," also for "life, and power in our souls." "But personal need stood first," he said. "I felt the ingratitude, the danger, the sin of not living near to God. I prayed, agonized, fasted, strove, made resolutions, read the Word more diligently, sought more time for retirement and meditation, but all was without effect."

"Everyday, almost every hour, the consciousness of sin oppressed me," he told Amelia. "Each day brought its register of sin and failure, or lack of power." He was echoing the Romans, chapter seven, experience of St. Paul: "To will was indeed present with me, but how to perform I knew not."

Is there to be no rescue at all? Or is this the end? That was the challenge that faced him. He spoke of constant conflict in his life, rather than the New Testament's assured victory.

"I hated myself; I hated my sin, and yet I gained no strength against it," he admitted.

And all this time, remember, he was a recognized missionary leader. Strange, but such is always the experience when one is seeking the sanctifying expression of the Spirit.

It must be pointed out, however, that amid all this he never once had any reason to doubt his conversion. That he was amongst the redeemed he knew with full assurance. Be that as it may, Hudson Taylor was powerless in himself to rise to the full implications of sonship. "All the time I felt assured that there was in Christ all I needed, but the practical question was how was I to get it out?"

Then the light began to dawn. "I saw that faith was the only prerequisite. But I had not this faith. . . . Unbelief was, I felt, the damning sin of the world—yet I indulged in it."

He received a letter from a brother missionary. John McCarthy told him of the precious truth of oneness with Christ, and Taylor admitted that he'd never seen it in that light before.

Mr. McCarthy told him of his own experience of the sanctifying blessing, and suggested that faith would be strengthened by his resting upon the Faithful One himself rather than by a mere striving after the experience.

Hudson Taylor's mind was directed to the fifteenth chapter of John's Gospel, the Lord's teaching concerning the vine and its branches. The Spirit of God flooded light into his soul. He realized his great mistake had been in trying to get the sap, the fulness out of Him. "I saw that I was a member of His body," he wrote, "of His flesh, and of His bones." The vine, he realized consisted of every part. Roots, stem, branches, twigs, leaves and fruit were not separate units but parts—vitally so—of the one vine, and Christ was the Vine. "Oh, the joy of seeing this truth," he cried.

"It is really a wonderful thing to be one with a risen and exalted Saviour, to be a member of Christ," he wrote his sister. "Think of what it means. Can Christ be rich and I be poor? The sweetest part, if one may speak of one part being sweeter than another, is the rest that full indentification with Christ brings."

Read carefully the literature of sanctity, you will see only too clearly that the Spirit of God never confines himself to one method of working. He reveals this "greater salvation" as an entry into a spiritual Canaanland to one brother, as purification from sinful alloy to a second, and as a baptism and fulness of power to a third. To James Hudson Taylor it came as a revelation of the truth of oneness with a risen Christ: oneness with Him in death, resurrection and life. And this is the teaching of Romans 6.

Three words have been put forward as covering his experience: *eliminating, illumination, infilling.*

The Spirit of God "removed the scales" from his eyes. The scales were unbelief. The Bible teaches that the Spirit of God circumcises the heart, thus removing the veil of unbelief (Rom. 2:29; II Cor. 3:16, 17). The blood of the risen Christ cleanses from all sin (I John 1:7-9). Illumination came concerning his oneness with Christ, as taught in John 15. Thus can the Spirit of God flow unhindered through the whole being, making one a vessel unto honor, sanctified, meet for the Master's use, and so prepared unto every good work (II Tim. 2:21).

Conflict between flesh and spirit

came to an end. "Oh, how good was God in bringing this conflict to an end," he said. Oneness with Christ, a glorious sin-liberating union, which resulted in the full indwelling of the Holy Spirit, this was the blessing into which he had found an abundant entrance. In bondage to a Higher, he found deliverance from the lower, for the law of the Spirit of life in Christ Jesus freed him from the law of sin and death.

"I believe I am dead to sin," he said. He also quoted Galatians 2:20. God reckons me dead to sin, and tells me I am to reckon myself so."

Mr. Judd, another of his mission workers at this time said that when he went to speak with Hudson Taylor, "Mr. Taylor was so full of joy that he scarcely knew how to speak to me. Walking up and down the room with his hands behind him he exclaimed, 'Oh, Mr. Judd, God has made me a new man.'" Whenever Hudson Taylor took part in meetings after that memorable occasion a new power seemed to flow from and through him.

Hudson Taylor's experience of sanctification is a clear witness to the fact that it is something received subsequent to conversion. He entered into the blessing, and though his faith was often tested, and he was tried time and time again in the furnace of affliction, his trust in God was seen to be without alloy. First his child and then his wife died. Taylor was left alone. What did the indwelling Spirit mean to him then? "How lonesome were the weary hours when confined to my room. . . . Then it was I understood why the Lord had made that passage real to me, 'Whosoever drinketh of the water that I shall give him shall never thirst again.' How quickly He came and always satisfied my sorrowing heart, so much so that I often wondered whether it were possible that my loved one, who had been taken, could be enjoying more of His presence than I was in my lonely chamber." ●

Report of GENERAL EDITOR to

Board of Administration, June 1961

(*from page 4*)

ormation reduces our evangelistic thrust. Orange Scott gave his largest endeavor to the abolition effort for several years preceding the organization of The Wesleyan Methodist Church, and to that extent diminished his work in the pastoral and evangelistic field. Wesleyan Methodism was born in a fiery reformation movement, not in evangelistic fervor. But Methodism's founder, though sturdy and unequivocal in his pronouncements on the principles of reform, never ceased to give relentless priority to basic evangelism and church organization. If we follow St. Paul, we will not assume too much responsibility for the reformation of church or society. Perhaps we would discover that fervent, anointed, and Bible-centered preaching has more to do with keeping a church spiritual than do special rules.

It seems to me that we must discover, if not recover, the need for Operation Outreach. Procedures may be questioned, but the goal concerns us as much as life itself. Soul-winning passion, unctionized preaching and intercessory praying remain the indispensable ingredients of Operation Outreach.

Third, there is need to build up the Church. It is utmost folly for members to belittle the organization of which they are a part. If it is, on the whole, good, then we ought to rally heartily to its praise and support. If it is hopelessly evil, the only recourse is to seek another fellowship.

Fellow Wesleyans deserve our confidence and esteem. The pastors merit our respect and support. Conference and general officers are worthy of our loyalty and hearty cooperation. If we fail to follow such a program, we will "split ourselves into splinters" (to borrow a phrase from the Mennonites, whose twenty separate denominations in the United States and Canada include only 212,000 baptized members). We ought rather to think in terms of enlarging fellowship and membership.

A revived emphasis on the ordinances would prove helpful, I believe. The Baptists do not monopolize baptism nor the Episcopalians the Lord's Supper. It is sad to note—and we are "weak and sickly" because of it (I Cor. 11:30)—how careless we are in the observance of these Christ-commanded ordinances. Since we believe them, let us practice them and derive full benefit from their observance.

Literature

The need to produce and print sound literature (in addition to our periodicals) is more urgent than ever. In spite of TV's interference with the reading habits of some, bookshelves and magazine stands are stocked better than ever. People will read something.

Special cause for rejoicing is the new Spanish edition of Wesley's *Plain Account of Christian Perfection,* printed on our presses in Colombia, South America. This is of far reaching importance. Other holiness groups are requesting imprint editions for circulation among their leaders and members in Spanish-speaking nations.

A committee elected by the Executive Board has just completed a new membership booklet, a booklet which meets a long-felt need and ought to enjoy wide usage. The General Superintendents have produced a new edition of *Interesting Facts for Interested Friends,* a most attractive introductory folder.

The Editor has been charged with responsibility to complete a Second Studies on Catechism, prepared for senior youth and young adults, particularly adapted for use in youth meetings, prayer meeting talks and in instruction classes in Sunday school or church.

It is hoped that some of our versatile and spiritual writers will produce books of major importance, books that we ourselves will wish to publish. A tract ministry is a desperate need, and the demand is steadily increasing. Perhaps some Wesleyan Methodist might be persuaded to make a substantial investment in such literature. Money could hardly be put to better use. ●

Columnist H. J. Phillips Says

THE BIBLE, it seems to me, needs less changing than anything on the earth. It's the readers who need alteration. People need revising. They are harder to understand than the Good Book ever was. If somebody can revise the American living-room so it will hold the family Bible in the former place of prominence, and "revise" the furniture so a man will feel as comfortable reading it in a group as he does watching TV, the U.N. may be able to pack up and quit. Here's hoping.—*Congregational Methodist*

Youth's Charter of Freedom

I BELIEVE

JUNE PFAUTZ
New Castle, Pennsylvania

MY LIFE is both spontaneous and premeditated. Thoughts and acts, conversation and ideals, all of these are motivated by what I believe. My credo is an unwritten thousand page document and a library of countless unpublished volumes; and yet one word is written across these pages, love.

Religion is such a broad word. Even the term Christianity has been used loosely for so long that I grope for another to pinpoint my belief in Him who is beyond myself. God's love for me is real. I believe in that love, for it reaches down to insignificant me and lifts my spirit into communion with the Almighty.

This infinite love deigns to dwell with finite man by saving him from manifest and inbred sin. I believe in a victorious life through the same love, which strengthens the weak in the world but who are not part of the world.

I possess an unquenchable faith in Him who created the world. This faith stands when I am happy and satisfied with my portion in life. It also stands when I am misunderstood, bruised, and ignorant of the purpose of negative situations. Surely the one who crowned His head with myriad stars and used earth for a footstool can unweave the tangled strands of life's circumstances. I have complete faith in His power and judgment and love.

I believe in the love of men for men. Devoting a life to a cause, a challenge, a vision; helping a brother, a neighbor, a stranger; listening to the woes, the joys, the trials of another: these are the products of an unselfish life. I am sure that Albert Schweitzer believes in the law of increasing returns: the more one gives, the more one is given.

I believe in the love of work. The small tasks well done, as well as the large problems solved, are as healing balm to a troubled spirit. Work provides the purpose for one's life. The useful, needed, and expected task should be done to completion, but going the extra mile is the road to extra happiness. The unexpected touch of help, beyond the call of duty, is returned with an overflowing satisfaction.

I believe in freedom, a democracy in which every man has equal opportunity to achieve his highest, and a conservative state wherein the government does not support the people but the people support the state. Complete freedom of the individual can only be found when that person has complete self-discipline. A strong-willed person who puts his energy on the side of right is the happiest man alive.

I believe in being happy, enjoying each blessing as it is bestowed. Every day brings some delight which could be drowned in real or imagined sorrow, but need not be. Happiness comes naturally to children; I would be like a child in that respect.

I believe in the wonders of science and feel that the scientific method of analysis before conclusion is profitable to apply in our everyday decisions. But in the wonders of nature I have a firmer faith: the cautious sunrise, the tragic sunset, the crystal-covered leaves, the lonely brook, the conquering mountain, the nebulous cloud, the roaring ocean-breaker, the cool moist soil, the whispering wind. I see its power and gentleness. The most beautiful things in the world that are created by science can only be a copy of nature.

I believe in the fine arts, as a medium through which man can express his longings and pleasures in an infinitely more poignant manner than through mere words or writings. Taking my best-loved, music, I see that its force brings strangers into a kinship, crosses the barrier of physical and mental differences, and describes the inward feelings of every music maker.

I believe in honesty, when it doesn't pay in an immediate situation; in kindness, when evil is returned; in mercy, when none is shown; in humility, when the pinnacles of success are reached; in unselfishness, when personal advancement could be gained at another's expense; and in patience, when mistakes are repeated over and over.

Last of all, I believe in myself. The creed I have just stated is my desire, and yet I fall short of these goals many times. Carelessly, I allow this at times to be preaching, rather than practicing. Now I must believe in myself, believe that I can live to this creed every day.

By the grace of God, this I do believe. •

A Horse, a Stag, and Liberty

Aesop & Horace

Aesop said:

> "A horse and a stag, feeding together in a rich meadow, began fighting over which should have the best grass. The stag with the sharp horns got the better of the horse. So the horse asked the help of man. And man agreed, but suggested that his help might be more effective if he were permitted to ride the horse and guide him as he thought best. So the horse permitted man to put a saddle on his back and a bridle on his head. Thus they drove the stag from the meadow. But when the horse asked man to remove the bridle and saddle and set him free, man answered: 'I never before knew what a useful drudge you are. And now that I have found what you are good for, you may rest assured that I will keep you to it.'"

The philosopher and poet, Horace, said of this fable:

> "This is the case of him who, dreading poverty, parts with that invaluable jewel, Liberty; like a wretch as he is, he will be always subject to a tyrant of some sort or other, and be a slave for ever; because his avaricious spirit knew not how to be contented with that moderate competency, which he might have possessed independent of all the world."

Samuel Croxall's "Fables." London, 1813.

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

And Now In Mogara Fugwa, New Guinea

A NEW MISSION FIELD has been started in the interior of New Guinea, one of the great missionary pioneer areas of the world. Early in May Rev. Kingsley Ridgway and Mr. Walter Hotchkin arrived in Port Moresby, Papua, to consult with government officials concerning areas of greatest need and to obtain the necessary permits. The Lord set a seal upon their work from the beginning, encouraging their hearts with seekers and opening up a field "tailor-made to our needs."

It was purposed to enter an untouched field away from other missions where a three-fold ministry of evangelism, healing, and education could be carried on. The government officials were most helpful and heartily approved of the project. The field is Mogara Fugwa, in the southern highlands of New Guinea. The people are of the Duna tribe, amongst whom no missionaries have ever worked.

The population here is estimated at 3000 and a road of sorts is being pushed forward into uncontrolled territory which will lead to an area with over 20,000 population. Just a few miles south is the so called "Shangri-La" valley, where headhunters and cannibals are known to live. There is no doctor or nurse in the area so Sister Ridgway will have a challenging ministry. The government will furnish some free drugs and medicines. This will prove a valuable way to introduce our missionaries to the people. Brother Ridgway also has permission to commence a school.

The Duna language is spoken and we are thankful that Wycliffe translators have begun work on the language to reduce it to writing. The trade language, Neo-Melanesian will bridge the gap until our workers master Duna.

We have looked forward to this outreach and our prayers of many months are being answered. There is every indication that God went before our brethren and led them to this place where Christ is not known. Now let us be faithful in prayer that God will surround this mission with His care and guidance from the very start. Pray that suitable sites for buildings and equipment for building work will be available. Pray for the Ridgways and the Hotchkins as they prepare and take residence in this area so newly brought under control and the vast unexplored territory to the west of it.

Missionary Open Dates

REV. AND MRS. JEHART HANSON, returning from Central India, have open dates, August 12 to 20, enroute from the Michigan Conference to Stoneboro Camp in Pennsylvania.

THE RONALD HEAVILIN FAMILY, from Puerto Rico field, will be available for deputation on the West Coast area in the fall.

MISS ROXANA PUTMAN, of High Point, North Carolina, and Miss Lily Marville, of Gibbsboro, New Jersey, both on short furlough from Puerto Rico, will be available for a few speaking engagements near their homes in the month of July.

REV. J. SEDU MANS and Rev. Price Stark have open dates from August 13 to 31.

MISS ORIE SPAULDING, recently returned from Sierra Leone, will be available for missionary meetings after August 1.

MISS LEORA STROPE of Haiti is not scheduled for September.

THE TROYERS are available from August 14 when they leave Houghton Camp until September 12 when they are to be in Indiana.

REV. AND MRS. HAROLD JOHNSON will be available for a few meetings in the Los Angeles Area, September 8-10, on their return trip to Japan.

FOR scheduling these missionaries, write Rev. Robert N. Lytle, Box 2000, Marion, Indiana.

Angola People Suffer Church-State Union

Gainer E. Bryan Jr.

Angola, Portuguese colony of West Africa which was prominent in United Nations discussions, is another area of the world where church unites with state to keep people in subjection. But conditions for Protestants are better than in Franco's Spain.

The United States offended its ally, Portugal, but strengthened friendship with African nations by voting in the Security Council here for an investigation of racial disorders in Angola.

Paul Blanshard, church-state authority in Washington, D. C., made three observations about church-state conditions in Portugal's African colonies of Angola and Mozambique. He said:

1. "The Portuguese governmental authorities have been consistently cruel in handling the natives in both places;

2. "Education has been so fearfully neglected that in spite of church missionary effort almost all the people in both countries are illiterate;

3. "The subsidized state church has cooperated with the government completely in keeping the people subservient."

The subsidized state church in these colonies, as in the mother country, Portugal, is the Roman Catholic Church.

Under the 1940 missionary agreement between the Portuguese government and the Vatican, according to Blanshard, Catholic missions were to be supported out of public revenue in Angola and Mozambique.

No Protestant missions receive any public funds, Blanshard continued. There is quiet and concerted opposition to the progress of Protestant missions. Some Protestant missionaries are permitted to enter because of old treaties which Portugal has made with various nations.

(The Methodist Church of the United States has missionaries in Angola, but neither Southern nor American Baptists have.)

"There is not the same outright suppression of non-Catholic faiths in Angola and Mozambique that there is in Spanish territory under Franco. Under the Portuguese system Protestant churches are actually allowed to operate officially in buildings which look like churches. In Spain this privilege is refused," Blanshard added. (*BP*)

PAUL L. KINDSCHI, Executive Secretary

DISCIPLINE

A parent, when asked why his child was no longer attending Sunday school, replied, "We do not want him to learn the kind of misbehavior to which he is exposed there."

A teacher gave as the reason for her resignation: "I like to teach but I am tired of the constant battle to get good order. I have to spend so much time on discipline, there is no chance to do constructive teaching."

A *boy* gave as his reason for dropping out of Sunday school: "We never do anything worthwhile, just cut up."

Cases like these could be multiplied.

Good order exists in a Sunday school when pupils and teachers are directing their energies to the accomplishment of the purposes of the school with a minimum of confusion, distraction, and irrelevant activity. Someone has said a Sunday school is being properly conducted when the right thing is done at the right time, in the right way, by the right person.

Why do pupils misbehave? Poor discipline is a symptom rather than a problem. Something is wrong with at least one of three factors:

Physical Arrangement

Check to see if maybe the room is too hot, too cold, or too crowded. Maybe there is too wide an age range in the class. Or perhaps there are too many interruptions during the session.

The Pupil

Sometimes they misbehave because they have never been taught what is the right behavior. Sometimes it can be traced to the home—the pupil acts in Sunday school like he is allowed to act at home. Maybe he feels insecure and wants attention.

The Teacher

Yes, it might be YOU! Probably more than anything else, poor teaching is the cause of problems of discipline. When teachers are unwilling to undergo the discipline necessary to prepare for a teaching session which can be exciting to the pupils and keep them at work every minute, they can hardly expect the pupils to give their wholehearted attention.

If lessons are so planned that the teacher can be free to teach pupils and not be tied to her quarterly, taking care of their individual needs and utilizing their natural tendency to be active, most discipline problems are met before they arise. If something interesting is going on every minute, there is little opportunity for disorder.

Following are some suggestions taken from *KEYS FOR THE SUNDAY SCHOOL TEACHER*:

Key 1.
Pray that God will reach their hearts and wills.

Key 2.
Love your pupils. Know, appreciate and like each one as a person and as a friend.

Key 3.
Get to Sunday school early enough to be prepared to greet your first pupil.

Key 4.
Go with your pupils to class. Never allow them to go ahead of you.

Key 5.
Expect attention and cooperation. Your pupils will neither like nor respect you for being indulgent with them. Be firm, though kind.

Key 6.
Make your class and lesson an interesting experience. Learn to be a good story-teller and teacher.

Key 7.
Apply lessons on "obedience," "service," "reverence," to your class needs.

Key 8.
Organize your class and develop pupil leadership. Appoint a sergeant-at-arms to help maintain discipline.

Key 9.
Offer a class incentive (party, group prize, etc. for maintaining a set standard.

Key 10.
Ask the counsel and help of some very successful teacher. Put your pride in your pocket and invite this teacher to observe your teaching some Sunday. She can view your situation objectively and may be able to detect the problem quickly.

Study your situation and decide what are the causes of poor discipline. If a fashion of poor discipline has developed, decide what would be a reasonable expectation of good order and strive for it.

Remember, good discipline is *EARNED* by the teacher, *VOLUNTEERED* by the pupil, and *ESSENTIAL* to effective teaching.

—*Teaching Techniques*

Lesson for July 16

God's Promised Deliverer

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Judges 13:1-7, 21-25.

Golden Text: Our help is in the name of the Lord, who made heaven and earth. Psalm 124:8.

M God's Promised Deliverer. Judges 13:1-7, 21-25.
T Manoah's Prayer. Judges 13:8-16.
W The Promise Realized. Judges 13:17-25.
T Samson and the Lion. Judges 14:1-7.
F Samson's Riddle. Judges 14:8-14.
S The Riddle Explained. Judges 14:15-20.
S Putting on the New Man. Ephesians 4:22-32.

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Religious News

Books by Africans for Africans

One million books by Africans for Africans is no longer a dream. With funds still coming in from church women all over the world, it is hoped that the goal of $100,000 this year will be met. The money for some of the 53, further affirmed that be used to provide scholarships for more students and, in general, to speed the book project. A part of the fund, too will be used for broadcast training for Africans. Among other plans, one-year training scholarships are being set up for three Africans who will operate radio stations, train new radio personnel and serve the Christian broadcasting station now being built in Ethiopia.—*NCC Staff Member Elsa Kruuse*

Work Among the Indians

SPRINGFIELD, Mo.—Eighty per cent of evangelical work accomplished on Indian reservations in the United States is sponsored by the Assemblies of God, according to a recent National Association of Evangelical's survey. They are reaching Indians in 19 states, and the past year had over 800 adherents to the faith. The denomination has 148 missionaries to the American Indians and over 110 preaching points.

13 Baptists Among Baton Rouge Signers

BATON ROUGE, La. (BP)—Fifty-three Baton Rouge ministers, including 13 Baptists, have signed "An Affirmation of Basic Religious Principles" calling for residents of the area to maintain public schools even if integrated racially.

The statement, now having repercussions for some of the 53, further affirmed that "discrimination on account of race or religion is a violation of the divine law of love."

Rebuttal to the ministers' statement is now coming from a Christian Layman's Society, declaring itself for public schools only if they remain racially segregated.

Speech-Hunters Left Speechless By Reply

ST. LOUIS (BP)—Paul Brooks Leath of Fresno, California, concluded a session of the 1961 Southern Baptist Convention in St. Louis by quoting from memory the Sermon on the Mount. This created some interesting moments at the booth where Convention speeches were being sold.

Halfway through Leath's recitation, a man rushed to the booth. "Can you sell me Leath's speech?" he asked anxiously. "I have to leave to catch my plane, and he isn't through with the Scripture yet!"

This episode was topped at the close of the service when several hurried to buy a copy of the speech. They became red-faced when told that they could find the message word for word in their own Bibles.

Minister Returns to Congo

LOS ANGELES—Rev. Lawrence H. Robinson, 46, has informed his congregation at St. Paul's Methodist Church (1200 S. Manhattan Place) that he no longer can turn a deaf ear on pleas for help from the Congo.

The minister, a missionary on leave of absence, spent eight years in the Congo. Two years ago he took an integrated church in Los Angeles for a special reason. "I thought I had better do my part to get our own house in order on this problem before I faced Africans again," he said.

But as the Congo crisis became more difficult and letters arrived from fellow missionaries, Mr. Robinson grew more restive. He knew the language, the people, the schools, and the shortage of trained manpower.

The turning point was an offer from the newly-organized Congo Polytechnic Institute. They wanted him to break a teacher logjam. He talked it over with his wife and five children.

"It was a unanimous decision," Mrs. Robinson said. "We are really proud of the children. They all felt Lawrence had to go back, that this was where he was needed."

Mr. Robinson's immediate assignment will be to set up a two-month summer school for 120 Congolese school teachers in Leopoldville. These are a handful of 20,000 primary school teachers who are blocked from further academic advancement because they have limited education and lack special training.

"The thing is, there is no place in the Congo where they can receive this training, and this is what we want to provide," said Rev. Billy M. Starnes, Methodist missionary and international coordinator for Congo Polytechnic Institute.

Missionaries Reported Safe in Korean Trouble

SEOUL, Korea (EP)—Missionary work by all Protestant and Roman Catholic workers here was reportedly continuing without restriction, in spite of the political upheaval resulting from the overthrow of Korea's Premier John M. Chang by a military coup.

A United Church of Canada medical missionary, Dr. Lan Robb, was said to have been injured during the Army revolt and treated at a hospital.

Lt. Gen. Chang Do Young, ROK army chief of staff, who led the revolt and became chairman of the military junta, said his coup was intended to wipe out political corruption and incompetence, rebuild South Korea and strengthen the country's anti-Communist stand.

Queen Elizabeth Visits Jesuit School

WINDSOR, England (EP)—Queen Elizabeth II, titular head of the Church of England, paid an unprecedented social call to Beaumont College, a Jesuit boarding school for boys near the royal estate of Windsor Castle.

Ghana Government Would Legalize Polygamy

ACCRA (EP)—Moves in two fields by the Ghana Government provoked sharp comments from church officials last week.

The first was a government-published white paper proposing legalization of the traditional system of polygamy and "common law" marriages. The paper suggests that while a man would be allowed to have only one legal wife, she would no longer have grounds for divorce if he entered into common law marriage with another woman. He would, however, be legally responsible for all children born of this second union.

News from Asbury Seminary

WILMORE, Ky.—At the annual commencement of Asbury Theological Seminary, May 29, 1961, Dr. C. I. Armstrong, Chairman of the Board of Trustees, announced the retirement of President Julian C. McPheeters effective May 28, 1962. At the time of his retirement Dr. McPheeters will have served the Seminary for 20 consecutive years. Since he is in vigorous health he has been requested by the Board to assume full leadership in the new expansion program under the status of President-emeritus, and has been elected Director of Expansion for the new five-year program.

Dr. Frank Bateman Stanger, Executive Vice President of the Seminary for the past two years, was elected by the Board to succeed Dr. McPheeters. Dr. Stanger will assume the position of President on commencement day, 1962. He comes well-qualified for this position having achieved an outstanding academic and administrative record.

Dr. Paul H. Wood will succeed Dr. Harold C. Mason (retired, 1961, June) as professor of Christian Education at Asbury Theological Seminary. Dr. Wood will begin his duties at the Seminary at the second session of summer school, July 11.

Dr. Wood resigned his position as chairman of the division of philosophy and education at Taylor University to accept the position at Asbury Theological Seminary.

Indonesia Grants Equal Status to Catholic Institution

DJAKARTA (EP)—The Catholic University of Indonesia has become the first private educational institution to gain equal status with state universities.

President Achmed Sukarno granted the school full recognition, empowering it to administer its own examinations and confer its own degrees. Until the recognition was granted, its students had to undergo examinations by a special government-appointed board of state university professors.

Conference on Communism and American Youth Slated for July 4

WHEATON, Ill. (CNS)—A one-day "Conference on Communism and American Youth" will be held July 4 at Winona Lake, Ind., for youth leaders and executives from denominational, interdenominational and independent groups. The conference will be sponsored by the National Association of Evangelicals as a part of its "Freedom Through Faith" program. Youth for Christ International, which will be holding its annual session at that time, will be host to the youth leaders.

Baptist Leaders React to Red Peace Conference Bid

WASHINGTON, D. C. (CNS)—Baptist leaders in the United States say they will not send delegates to a Communist-sponsored peace conference which will be held in Prague during the middle of June. A call for Baptists around the world to support this peace effort was made on Radio Moscow by Dr. Jakov Zhidkov, president of the All-Union Council of Evangelical Christians (Russian Baptists): "The 23,000,000 Baptists of the world are a great Christian force and

their voice must ring out loudly in calling for peace and friendship between peoples of the world."

Dr. Edwin H. Tuller, general secretary of the American Baptist Convention, said that he had heard about the peace conference informally but that he had not received any official invitation to attend. He did not think that it would attract much support from Baptists in this country, western Europe or Latin America.

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, said, "In making this appeal, Dr. Zhidkov spoke only for himself and not for our organization." He termed the conference a "religious meeting which will be used for propaganda purposes, though some valuable discussions will take place."

Secretary of State Lauds John Foster Dulles

The austere rose-brick chapel of the Interchurch Center in New York City was jammed to its bronze doors on May 22 as more than 400 people gathered to pay tribute to the late John Foster Dulles. The service honoring the former Secretary of State on the second anniversary of his death, was held prior to the dedication of a library and research center bearing his name. The gift of partners in law firm, Sullivan & Cromwell, of which Mr. Dulles was a senior partner, the library will house a complete collection of works on the churches in international affairs. It is located in the headquarters of the National Council of Churches' Department of International Affairs, at the Interchurch Center.

Use of Trading Stamps for Church Funds Criticized

A "new wrinkle" in church fund-raising has aroused the attention of the Department of Stewardship and Benevolence of the National Council of Churches, which recently alerted local leaders to "this nonsense."

The collection of trading stamps by church people who convert them into cash for station wagons and other items for church use and, in one case, to build a church, was called "a tie-in with commercialism which is contrary to the principles of Christian stewardship."

"By far the most efficient fund raising," said Mr. Thompson, "is the voluntary giving of church members as an act of worship on Sunday morning."

"As custodian of the Gospel, the church must teach stewardship—man's responsibility to God for all he possesses. The day of bazaars and the like, as a means of income, is almost over for the churches." Mr. Thompson is editor of the new book, *Stewardship in Contemporary Theology,* published by Association Press.

Tokyo Crusade

TOKYO, Japan (5/30)—The evening meetings in vast Meigi Auditorium here attracted an aggregate attendance of over 160,000 . . . and 6,167 had responded to Dr. Pierce's evangelistic invitation. (The advance has been steady: average attendance the first week, 4,685 . . . the second week, 6,203 . . . and the third week, 8,428. The meetings of Saturday and Sunday, May 27, 28, were marked with crowds of over 10,000 each night.)

Nightly radio and television outreach over 22 stations carried the message and impact of the Crusade to millions through all Japan.

Particularly fruitful have been the efforts among Tokyo's huge student population through Campus Crusade workers in colleges and universities . . . and Youth For Christ International in the high schools . . . with professors and doctors being heard by many faculty and professional groups as well as students.

A group of some 50 Christian business and professional men were in Tokyo at their own expense for person-to-person witness. God used them to reach Japanese with similar business and professional interests.

116 Protestants Martyred in Colombia Last 13 Years

SAN JOSE, Costa Rica (CNS)—"Thirteen years of religious persecution in Colombia have resulted in an appalling total of 116 Protestant Christians martyred because of their religious faith, 65 Protestant churches and chapels destroyed by fire or dynamite, and over 200 Protestant day schools closed," says Presbyterian Missionary James E. Goff, director of a Presbyterian school for boys in Barranquilla, Colombia.

Goff, in the lead article of the May-June Latin America Evangelist magazine published here by the Latin America Mission, says that although persecution has diminished since 1958, its roots of hatred and its pseudo-legal basis have never been removed.

A change in the political climate, he warns, "could produce another blood bath for the Lord's people." In spite of the persecution, Protestant church membership in Colombia has increased more than two-and-a-half times in the past seven years.

Goff, whose duties as information secretary of Colombia's Evangelical Confederation are to investigate and report cases of persecution, says, "A new attitude on the part of the Roman Catholic hierachy, plus positive action in defense of freedom by the Colombian government, could change the picture almost overnight."

He says continued harrassment of Colombian Protestants is supported by highly discriminatory acts of the Colombian government, including two treaties with the Vatican and a set of executive orders.

Protestant Religious Service Attacked

REPELON, Colombia (EP)—When Protestants here gathered for a religious service in a private home on May 17, they were attacked by a mob of school children and adults in the company of Father Jeremias Contreras, the parish priest, according to Rev. James Goff of the Evangelical Confederation of Colombia. He says the group, estimated at over 300 persons, surrounded the house.

Following the singing of Catholic songs and hurling anti-Protestant epithets, they stoned the Protestant assembly, inflicting several minor injuries. One of the group was able to escape and call the mayor who came and restored order.

FBI Chief Backs Death Penalty

WASHINGTON, D.C. (EP)—J. Edgar Hoover has advocated retention of capital punishment, a decision which places him in opposition to statements by those churches and other religious organizations which have gone on record against the death penalty.

Hoover's statement appears in the FBI law enforcement bulletin for June. The bureau's director is quoted as criticizing "misguided do-gooders" in this field. He said that those who advocate outlawing the death penalty frequently quote "those portions of the Bible which they believe support their lavender and old lace world where evil is neither recognized nor allowed."

Restaurant Near Church Granted Liquor License

SAN FRANCISCO (EP)—The California Court has ruled that proximity to a church is not sufficient grounds for refusing to grant a liquor license. Therefore Willard Q. and Jacqueline Hayes may obtain a beer and wine license for a restaurant located within 70 feet of the Calvary Presbyterian Church here.

Dr. King Says Integrationists To Ride Again

MONTGOMERY, Ala. (EP)—Freedom Rides, to test integration laws in the South, will be discontinued only when they "have aroused the conscience of the Nation" and "we are sure there is no need for them." So said Dr. Martin Luther King., Jr., head of the Southern Christian Leadership Conference.

"Certainly, the Freedom Rides will continue," the clergyman declared. "We expect them to continue more as the days unfold. We wouldn't like to say how many there will be but they will continue."

Mississippi Children Attend Public School

JACKSON, Miss. (BP)—Mississippi Baptist Children's Village here has closed and abandoned the school it has operated on the campus for many years, serving the first eight grades.

Beginning July 1, children were to attend city public schools in Jackson. Supt. Paul N. Nunnery of Jackson said sending children to public schools instead of to their own private one is "a very progressive step in the highest and best interest of their children."

Sunday Laws Upheld By U. S. Supreme Court

WASHINGTON (BP)—Laws prohibiting business and commercial activities on Sunday are constitutional, according to a decision by the United States Supreme Court.

However, such laws are constitutional only to the extent that they are general regulations to protect the health and welfare of the public by providing a "community day of rest," the Court ruled.

If such laws designed to enforce the observance of a religious holiday, they violate separation of church and state and would be unconstitutional, the Court warned.

The Supreme Court ruling came as it handed down decisions on four cases involving Sunday laws in Maryland, Pennsylvania, and Massachusetts.

By a vote of 8 to 1 the Court ruled the Maryland and Pennsylvania Sunday laws constitutional, but it divided 6 to 3 in two other cases upholding enforcement of the Sunday laws of Massachusetts and Pennsylvania against Orthodox Jewish merchants who close their stores on Friday evening and Saturday and then are prevented by law from being open on Sunday.

Altogether, the Court handed down 60,000 words of opinions, making it the longest legal ruling in recent U.S. history, exceeded only by the steel seizure case of 1950.

A Visit With Dr. I. F. McLeister

Recently it was the writer's privilege to visit Dr. I. F. McLeister at his home in New Castle, Ohio. Brother McLeister evidenced keen interest in the work of the Church and the activities at Headquarters. His many friends will be pleased to learn that he enjoys a fair measure of health and is able to share in the activities of his household.

Our brother served as Editor of the Sunday-school literature for eight years, and THE WESLEYAN METHODIST for 16 years. During his service as a denominational official he was a leading member of the Board of Administration.

Brother McLeister has devoted his entire ministry, both pastoral and denominational, to the cause of holiness. On the occasion of our visit he expressed an earnest desire that The Wesleyan Methodist Church continue to proclaim and demonstrate that message.—*R. D. Reisdorph*

Missionary News Briefs

Miss Barbara Suggs returned to Puerto Rico June 2.

Misses Mae Palmer and Leora Strope arrived in the States for furlough June 3, from Haiti.

Rev. and Mrs. Troyer arrived in the States for furlough May 23, from Haiti.

Miss Hazel Compton returned from India for furlough, arriving May 29.

Miss Roxana Putman and Miss Lily Marville are in the States for two months furlough from Puerto Rico.

Rev. and Mrs. Harold Johnson are on a short furlough from Japan.

Mr. and Mrs. Edwin Harrington and family flew to La Gonave to continue building work on the hospital there (June 5).

Miss Orie Spaulding arrived in the States June 8 for furlough.

Obituary of Rev. Mrs. Carter

Mrs. Sallie Carter, an elder in the North Carolina Conference (ordained in 1947), passed away May 12, 1961, at the home of her daughter, Mrs. Gladys Childers in Thomasville, North Carolina.

Mrs. Carter was born April 25, 1882, in Davie County, and for the past 24 years has been living in Thomasville where she is a member of the First Wesleyan Methodist Church. She was converted at a very early age and spent her life in untiring service for the Lord and the Church. She was the founder of the Baily's Chapel Methodist Church near Advance and the Ennis Street Wesleyan Methodist Church of High Point.

In July 1899 she was married to Charlie B. Carter who preceded her in death on January 30, 1945. Surviving are three daughters: Mrs. Estelle Spradley and Mrs. J. H. Allgood, both of High Point, and Mrs. Gladys Childers with whom Mrs. Carter lived; six sons: Lawrence and Dwight M. of High Point; Virgil S. of Newport, Va.; Paul B. of Bremerton, Wash.; C. B. of Greensboro, N. C.; and Leo of Asheboro; one sister, her stepmother, and a half-brother.

Funeral service was conducted at First Wesleyan Methodist Church of Thomasville with the following ministers officiating: Harold L. Rickman, C. Wesley Lovin, Melvin L. Gentry. Rev. Frank Dennard sang. Mrs. Carter had prearranged her own funeral. Before leaving the funeral home, Rev. John H. Long and Rev. M. C. Conner conducted a short service. Burial was in Floral Garden Park Cemetery at High Point.—*Harold L. Rickman*

PHARMACIST WANTED

Wanted, a born-again Christian pharmacist, who would enjoy working in a Wesleyan Methodist church and Sunday school. Space available in a thriving Drug and Sundry Store, operated by Christian couple in a small but prosperous Montana city. Write Rev. John H. Hunter, 1515 38th St., Rapid City, So. Dak.

USED CLOTHING IMPORT BANNED

The government of Haiti has revoked the franchise to receive used clothing and shoes. Please do not send used clothing for Haiti or to Haiti until further notice. *A. E. Liddick*
Department of World Missions

CONFERENCES and CAMPS

SOUTH CAROLINA CONFERENCE of The Wesleyan Methodist Church of America will convene for its sixty-ninth annual session at the Wesleyan Methodist Campgrounds at Greer, S. C., July 17, 1961, at 7:30 p.m. at which time the Conference Sermon will be preached. The Conference Committees will be elected Tuesday morning, July 18. Those pursuing the Course of Study should meet with the Committee on Itineracy and Orders at 1:30 p.m. Tuesday. The missionary service will be 7:30 p.m. of the same day. Election of Conference Officers will be 9 a.m. Wednesday, July 19. All ministers and their wives, officials, delegates, W.M.S. delegates and presidents, and others having official business with the Conference will receive free entertainment. Those desiring rooms should write Rev. A. C. Parker, 1045 Phoenix St., Greenwood, S.C. Let everyone pray for God's special blessings on this session of conference.—K. W. Johnston, President; J. B. Hilson, Secretary

NORTH MICHIGAN CONFERENCE of The Wesleyan Methodist Church of America will convene for its 74th annual session at the Cadillac Conference Grounds, 1517 North Blvd., Cadillac, Michigan, on Tuesday evening at 7:30, August 1, 1961. Rev. Gerald Palmer will bring the conference message. Sessions will begin Wednesday morning at 8:30 a.m. Special orders: Wednesday morning, Denominational Address by Dr. R. D. Reisdorph; Wednesday evening, Church Extension and Evangelism service. Thursday: Election of conference officers 8:30 a.m.; Educational service 7:30 p.m.; Friday: Annual Missionary service 7:30 p.m.; Saturday: Ordination service 7:30 p.m.; Sunday Morning: Annual Sunday School Rally 10 a.m. Each pastor is to follow carefully the information recently sent out by the Conference Secretary. Special prayer is requested for every part of the Conference this year.

ANNUAL CAMP MEETING begins Sunday morning, Aug. 6, and continues through Aug. 13. Camp evangelist, B. O. Crowe, Lafayette, Ind. Youth Evangelist, Rev. Charles W. Carter, Marion, Ind. Music Director, Rev. James Carry, Hastings, Mich. Meals are served at the dining hall. Plenty of camping and trailer space. Meals at $9.25 per person. A limited amount of dorm space is available. For further information write or phone Rev. Alfred J. Clough, R.R. No. 1—Box 57, Cadillac, Michigan.—Alfred J. Clough, President; Leo J. Corliss, Secretary

MIDDLE ATLANTIC STATES CONFERENCE of The Wesleyan Methodist Church of America will convene for its 41st annual session at Wesley Grove Campground, Yardville, N. J., Monday, July 10, at 2:30 p.m. The Conference Sermon will be delivered by Rev. Charles Williamson, Monday evening. On Tuesday evening, Rev. Virgil A. Mitchell, Dept. of Church Extension and Evangelism, will address the Ordination service. The Conference W.M.S. will present a World Missions program Wednesday evening, with Rev. Price Stark and Rev. Sedu Mans as speakers. The Committee on Itineracy and Orders will meet at 9:30 a.m., Monday, July 10, at the seat of the conference. All Pastor's Statistical Reports should be in the hands of the Conference Statistician (Rev. Gilbert H. Clemons) not later than June 26 (Standing Rule No. 15). Visitors are welcome, but will be expected to provide for their room and board—full time $5. Day rate—$3 (which includes overnight lodging and 3 meals). All delegates' credentials should be sent to the secretary, Rev. Joseph Kephart, not later than June 26. A registration fee of $5 shall be paid by the church for each delegate attending and each charge shall also pay the registration fee of its pastor and pastor's wife (Standing Rule No. 25). Let Friday, July 7, be observed as a day of fasting and prayer for divine guidance and blessing upon this conference session.—C. Wesley Bradley, President; Joseph Kephart, Secretary

WESLEY GROVE CAMP MEETING, Yardville, N. J.: The M.A.S. Conference 27th annual camp will convene Thursday evening, July 13, at 7:30 through July 23. Evangelists: Rev. J. Percy Trueblood, Hertford, N. C., and Rev. Virgil A. Mitchell, Marion, Ind. Song Evangelists: The Bloom Evangelistic Party, Spartanburg, S. C., and the Houghton College Quartet. Children's Evangelist: Rev. Irma O. Weaver. Bible teacher: Rev. Herbert Dongell. For information address Rev. Joseph Kephart, Sec'y, 2201 Lido Lane, Holiday Hills, Wilmington 3, Delaware.

ALABAMA CONFERENCE CAMP will be held on Camp Eden Grounds July 3-9. The workers are Rev. H. Robb French and Rev. L. D. Wilcox; the singer Rev. Frank Dennard. The children's worker is Mrs. J. A. Treese. Rooms and meals are very reasonable. For further information please write Rev. E. L. Shigley Sr., Camp President, Mentone, Ala.—V. O. Agan. President

CANADA CONFERENCE of The Wesleyan Methodist Church of America will convene for its sixty-fourth annual session at Silver Lake Campground, Maberly, Ontario, Tuesday, July 18 at 7:45 p.m. The opening sermon will be delivered by the denominational represenative, Dr. Alton E. Liddick, Executive Secretary of World Missions. Dr. Stephen W. Paine, President of Houghton College, will deliver the Educational Address on Thursday evening. The service on Friday evening will be in the interest of World Missions and will be conducted by the Conference W.M.S. Mrs. Helen Stark will bring the evening message. A Conference Youth Rally will be held on Saturday night and will be conducted by the Youth President. The camp will follow conference activities with Rev. and Mrs. H. Blaine West, Lexington, Kentucky, as special workers. Rev. Irwin L. Brown, General Superintendent of the Standard Church of America, will conduct Bible classes each day of camp. The Crusader Camp for boys and girls will open July 30 and continue through August 5. Room and board will be provided for all campers at very reasonable rates by single meal, day, or season. Complete information is published in the Silver Lake Conference and Camp folder. Write the conference president, Rev. James S. A. Spearman, 76 Everett St., Belleville, Ontario, or the conference secretary, Rev. W. R. Schamehorn, Box 172, Shawville, Quebec, for further information. Camp folders are available upon request.—J. S. A. Spearman, President; W. R. Schamehorn, Secretary

UNION POINT (GA.) CAMP Meeting will convene July 3 through July 9. Rev. J. P. Trueblood and Rev. Glenn Stewart are the evangelists, and Rev. and Mrs. Eugene Cockrell will be the song evangelists. Mrs. Cockrell will be pianist and children's worker. Meals are served cafeteria style at reasonable rate. Those coming should bring their bed linens (however, the Camp has a limited supply of bed linens that may be rented). For further information, write Rev. J. C. Duke, Route 1, Middleton, Ga.—J. C. Duke Secretary and Treasurer.

OHIO CONFERENCE of The Wesleyan Methodist Church of America will convene for its 54th annual session at Victory Camp, Galena, Ohio, Monday, July 24, 1961. Communion will be observed at 7:30 p.m. with the conference sermon being preached by Rev. Walter W. Jeffries, pastor of the Athens church. Business sessions will begin at 9 a.m. Tuesday. All delegates credentials are to be mailed in advance of conference to: Rev. George B. Clay, 223 E. College Avenue, Westerville, Ohio. Statistical reports must be mailed by July 15 to: Rev. Don A. Glenn, 843 Johnson Avenue, Miamisburg, Ohio. All persons who have completed the disciplinary requirements for ordination shall appear before the Committee on Itineracy and Elders' Orders on the first day of conference, and all others pursuing the course must appear not later than the third day of conference.

OHIO ANNUAL CAMP MEETING will be held July 28-Aug. 6 with workers as follows: H. Robb French, The Blooms, Robert W. McIntyre. Let Friday preceding conference and camp be set aside as a day of intercession for a spiritual outpouring during the days spent together at Victory Camp. For further information, contact: Rev. Donald C. Fisher, P. O. Box 90, Wes-

terville.—Donald C. Fisher, President; Walter W. Jeffries, Secretary

LOCKPORT CONFERENCE of The Wesleyan Methodist Church of America will convene for its ninety-ninth annual session at the Houghton Campgrounds, Tuesday, August 8, at 7 p.m. Preceding this opening meeting the Conference Board of Trustees will meet at 10 a.m. and the Committee on Itineracy and Elders Orders at 1:30 p.m. Room reservations should be made with Rev. David Shannon, Fillmore, New York. Standing Rules Nos. 5, 8 and 10 should be recognized by all pastors. The Centennial book, edited by Rev. Mary E. Bennett, will be presented at the Centennial observance on August 10 at 7:30 p.m.

Let Friday, August 4, be observed throughout the Conference as a day of fasting and prayer. —Daniel Heinz, President; Carl Schultz, Secretary

I Was Reading . . .

(*from page* 3)

count in John 1:1 very helpful. I do believe that competent Biblical scholars are distressed by any variations of these stories. The writers gave the best accounts they could with the knowledge they had." This is a more liberal statement than I had expected to find in this religious journal.

● a most interesting statement made by Senator Hipolito Marcano, Senator-at-large at the Commonwealth of Puerto Rico, made before the Senate Subcommittee on Labor and Welfare hearing testimony concerning federal aid to education, as reported in the May issue of *Christian Heritage*. Mr. Marcano sites the following verbatim statements from the Puerto Rico constitution, Article II on the Bill of Rights. "No law shall be made respecting an establishment of religion or prohibiting the free exercise thereof. There shall be complete separation of church and state. Every person has the right to an education which shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. There shall be a system of free and holy non-sectarian education. Instruction in the elementary and secondary schools shall be free and shall be compulsory in the elementary school to the extent permitted by the facilities of the state. No public property of public funds shall be used for the support of schools or educational institutions other than those of the state. Nothing contained in this provision shall prevent the state from furnishing to any child non-educational services established by law for the protection or welfare of children." An explicit and excellent statement, indeed.

● in the May 7 issue of *The Register* that Roman Catholic membership of the United States has increased during 1960 by 1,233,598 to 42,104,900 at the beginning of 1961.

● an excellent article entitled "But Who Will Tend the Sheep?" by Graham R. Hodges also in the June issue of *Christian Herald*. He points out that many ministers now do not enter the pastorate with an adequate salary, but start in a smaller church where they teach or add to their budget by some other work. Some of their complaints are: The pastor's pay is low. Too much is expected of his wife. Too much pressure from "headquarters." The local pastor is downgraded. The only way to advance is to move. Mr. Hodges concluded by saying: "The heavy loss of good men from the local pastorate hurts the church. Four years of college, three years of seminary, plus experience, are not to be treated lightly. Perhaps to our program of ministerial recruitment could be added one of ministerial conservation."

A Catholic Priest Appraises Protestantism

A Roman Catholic priest, I. Roseier, presently professor of the Catholic University in Santiago, Chile, is the author of two books which have reached the category of best sellers in various languages. His latest work, written in Spanish, is a small book entitled *Sheep Without a Shepherd* ("Ovejas sin Pastor"). In it he analyzes the phenomenon of the dechristianization of the West. The final chapters are a sharp analysis of Protestanism in South America. Since the author resides in Chile, almost all his references are to the "sects" which labor in that country.

Rosier frankly expresses his admiration for the Evangelicals. He writes, "What attracts people to Protestantism is the Person of Christ and His doctrine. In comparison with this, the particular doctrines of the diverse sects are of secondary importance. Love to Christ, the beauty of the Christian life in the small communities, the deeper possession of the sense of personal life and the preoccupation with salvation of souls explain the influence Protestantism has with the people. . . . What almost all the sects possess in common and the reason that almost all sects have communion one with another is this love of Christ that we have just mentioned."

In another paragraph the priest speaks almost as a Protestant when he says, "Protestantism has opened the direct way to Christ, while Catholicism is as if the authentic face of Christ were hidden by civilization and the complications of so many centuries. It is true that not all that is in Catholicism leads immediately to Christ. It is for this reason that simple folk, once in the current of Protestantism, come to the point of no longer considering Catholics as Christians. The Gospel appears to them as a new revelation. From this viewpoint it is possible to say that Catholicism has become a doctrinal church without life and Protestantism is a vital church without doctrine."

Rosier arrives at the conclusion that "the vigor of young Protestantism in South America is impressive. It is similar in vigor to ancient Christianity and to the vigor of the Reformation in its beginning." In another place he says: "Almost every newly converted person to Protestantism makes himself an apostle. He has a strong spirit of abnegation and of mutual help. By his street testimonies, by his personal conversations, by his leaflets, and especially by his example he puts the people in contact with Christ"

Translated by Rev. Henry Wagoner, Staff Secretary in the Foreign Department of The Christian and Missionary Alliance and formerly a missionary to Chile. From "Senda," "Servicio Evangelico Noticioso de America," San Jose, Costa Rica, January 15, 1961.

Some Comparisons

by Fulton J. Sheen

The Methodists send 1,580 members to their missions; the Seventh Day Adventists 1,385; The Southern Baptists 1,377; the United Presbyterians 1,356. The largest number of missionaries from any one Catholic religious society or institute in the United States is from among the Jesuits. They have 817 in Mission lands.

The Protestants are particularly generous in supporting foreign mission work. The Methodists, for example, gave in all about $15,000,000; the Lutherans about $15,000,000; the Presbyterians $10,845,000; the Seventh Day Adventists $12,000,000.

The Seventh Day Adventists lead all Protestant groups. Their members number only 400,000, but each member contributed $28. The Methodists gave $8.52 each and the Evangelical Free Church $14.40. We do not know how much each individual missionary society received for its foreign mission work, but we do know how much the Catholics of the United States give to the Holy Father who asked that in missionary giving he be "first and principally aided." Last year he received 27c per Catholic or $27.74 less than what each Seventh Day Adventist gave.

The Sunday Visitor

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WORRY when you are doing your best.
HURRY when success depends upon accuracy.
THINK evil of a friend until you have the facts.
BELIEVE a thing impossible without trying it.
WASTE time on peevish and peeving matters.
IMAGINE that good intentions are a satisfying excuse.
HARBOR bitterness in your soul toward God or man.

Asheville, N. C., Watson C. Black, pastor

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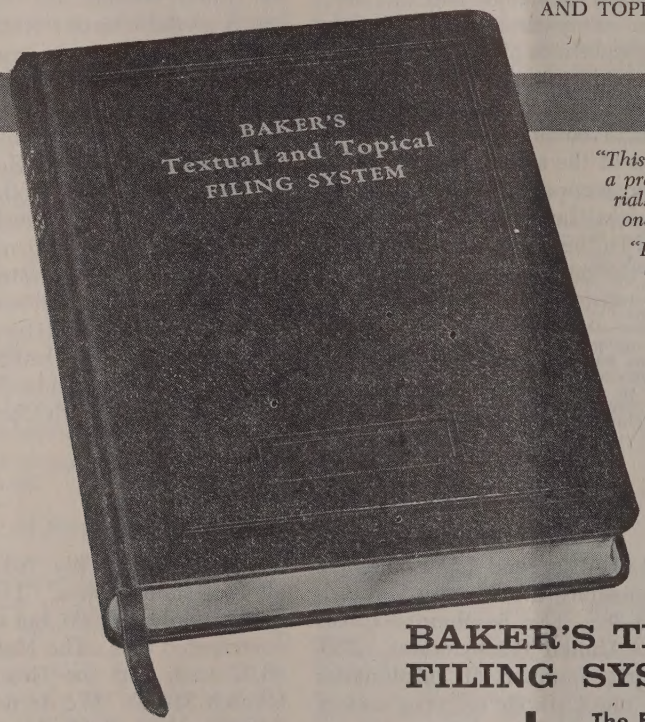

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